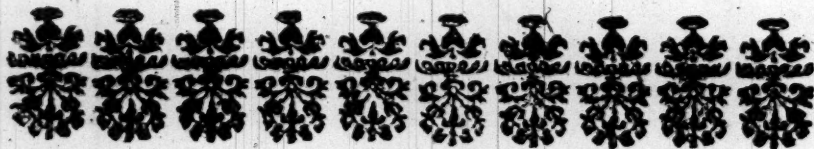




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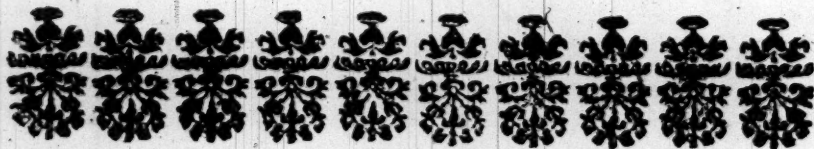
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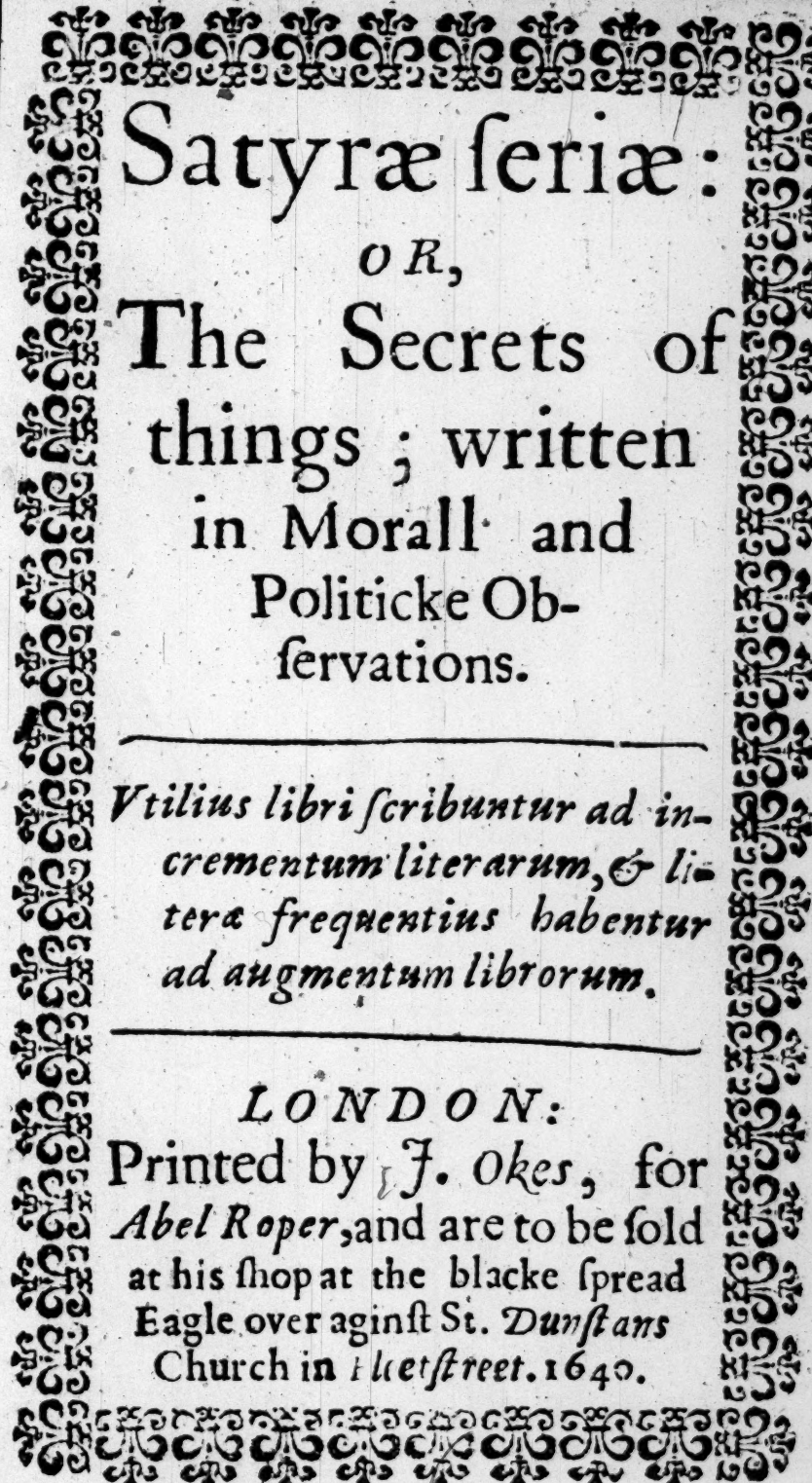




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WYKES.

Martij 18.
1639.





Satyræ seriæ:

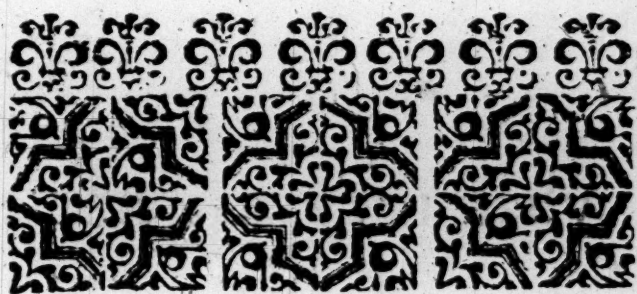
OR,

The Secrets of
things ; written
in Morall and
Politicke Ob-
servations.

*Vtilius libri scribuntur ad in-
crementum literarum, & li-
tera frequentius habentur
ad augmentum librorum.*

L O N D O N :

Printed by J. Okes, for
Abel Roper, and are to be sold
at his shop at the blacke spread
Eagle over aginst St. Dunstons
Church in Fleetstreet. 1640.



TO THE READER.

SOME advise
to put ones
Thoughts into
VVords , lest they
prove ungratefull &
smother their owner:

A 3 Others

The Epistle

Others to put a Mans
Words into Writing,
lest they passe for
what they are not :
So that like unto
those I have unfolded
my thoughts, to see
what *complexion* they
are of in the open
light; since nothing
is more preiudiciall
to a discreet value of
things, than to see
them at halfe and
counterfeit shadows.

I have

to the Reader.

I have not delivered them with insinuations, or advantages of Art ; for Essaies are but the Images of affaires, which being quickned with the life and vigour of profit or pleasure, may adde motion to your liking: and these are only Speeches, the representation of *mens* thoughts, and therefore may challenge an

A 4 easier

The Epistle

easier acceſſe unto
them, being of their
owne nature inſinua-
ting, and returning
into Mens boſomes,
whence they came.
Farewell.

The



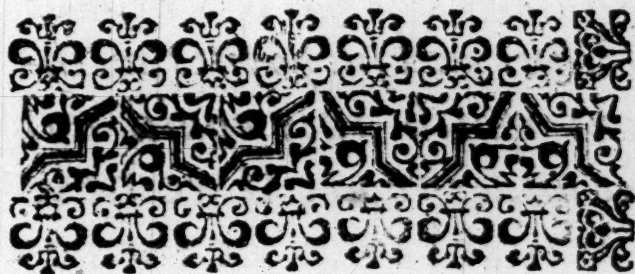
The Heads of the
chiefest things contained
in this Book.

- 1 **O**F Ceremonies and ci-
vill Complements.
- 2 Of multiplicity of books.
- 3 Of Fortune.
- 4 Of the wisdom of speech.
- 5 Of trust and distrust.
- 6 Of Jests.
- 7 Of Love.
- 8 Of Contemplation and
Action.
- 9 Of Deceits and errours.
- 10 Of Content.

The Table.

- I I Of Friendship.
 - I 2 Of Silence.
 - I 3 Of Questions.
 - I 4 Of Life.
 - I 5 Of Sciences.
 - I 6 Of Dangers.
 - I 7 Of precepts of Policy.
-

Satyræ




Satyræ seriæ:

OR,

The Secrets of
things ; written in
Morall and Politick
Discourses.

I. Of Ceremonies and civill
Complements.

NE saith wisely,
that Ceremonies
are but the trans-
lation of Vertue into the
knowne

knowne Tongue, the distinctions and ful poynts, without which they could not be understood: If we be so carefull in the set formes of Speech and Language, why not in Action & Gesture? the one speakes to the eye, the other to the eare: They are but Transitory Hyeroglyphicks; and not to use them, bespeakes neglect to others, when themselves are best exprest by a seeming neglect. It is the minde that is capable of a decent carriage, which if you first make expert, they will be better exprest to the life, than

than onely by an apish
imitation of corporall
action. To use them too
much towards inferiours,
is popularity: to use them
towards equalls, is civili-
ty and love: towards su-
periours, they become re-
verence and companions
of their honour; for bow-
ed heads, bare caps, cere-
monies and respects doe
make honor so desireable;
and the weakest look no
farther than to these out-
ward accidents; never
thinking that true bravery
and honour consists in
Honerante, non honorato,
not onely in formality of
wor-

worship, but a mentall reverence to their vertue, which is the most worthy part of dignity. Though of themselves they be light and vaine, yet they have that command in the respects of men, by reason of that which they use to signifie; that some whose minds are below the performance of nobler vertues, doe seeke reputation by comlineffe of going: it is good to have a commanded carriage, and not to let the errours of the mind bee discovered by the negligence of looks: it appears by the truth

truth of the old Adage,
that they are significative,
and not onely Mutes:
*Nil interest habere ostium
apertum, vultum clausum.*



2 *Of the Multiplicity
of Bookes.*

THe most Books adde
rather bulke to the
body of Learning, than
spirit and quicknesse of
inventions, as a soule an-
swerable, which by diffu-
sion weakens and makes
slow the course of know-
ledge.

In

In Bookes, the relations of affaires are framed in the mold of the understanding, by way of expression, which makes those things that are writ have a shape and appearance of a more perfection than those things which are done. They endeavour to bee either Delian divers of Questions, or to have the illumination of an Interpreter or the name of an exact Methodist: and for the variety of them and their adulatory Dedications, I may say of them as of our Farthings, the impression

pression makes them goe
the curranter, though the
matter debaseth them:
books are only freed from
the power of Oblivion,
which is the occasion the
Poets did promise to
themselves an immortali-
ty of name; esteeming all
other things as subject to
the inconstancy of af-
faire and period of time.

*Reſtoris exceptis ingeniſq;
bonis.*

Which is the meaning of
that Fable of theirs, how
that in the end of the
threed of every mans life
there

there is a certaine coyne
affixt, upon which is writ
the name of the dead par-
ty ; which as soone as
the Sister hath cut, shee
throwes them into the
River *Lethe* ; but about
the River there flies a
great company of Birds,
which do carry the coyne
a little way in their beaks,
and afterward carelessly
let them fall againe : but
amongst those Birds there
are found some Swans,
which if they light with
a Coyne upon ones name
on it, they presently carry
it to the Temple, devo-
ting it to perpetuity:
Bookes

Bookes are the Coynes
on which mens names are
writ; those of an ordinary
flight, they endure for a
time, but presently are
forgot; but if there bee
one who can sing well,
they are carryed on the
wings of true Fame, and
as Swans leave the swee-
test notes to posterity.
Bookes are the best Coun-
cellors, the best Compa-
nions, and the best heires
of a mans knowledge;
they be the Monuments
wherein lye hid the sacred
reliques of Knowledge &
Wisedome; and the rea-
son, why the multiplicity
of

of Bookes yeelds not advancement to learning is, because they are but as rivulets, drawne as it were from the Fountaine of some Author, and conveyed by the secret passages of mens understandings and fancies, returne to it againe; keeping still the same levell with the Well-spring, which denies a further rise. It is a good rule in Naturall Philosophy, *Interitus rei arcetur per reductionem ejus ad principia*, which is a good rule also in the course of Learning; for commonly for preven-
tion

tion of corruption in Letters, there needs the reducing of the understanding to the first Originall : and sometimes if they beginne not againe the sent will grow cold : To write in that in which there is no beaten path, is most honourable ; for hee that leads hath this advantage above others, (saith learned *Hooker*) if others follow him, he hath the glory of it: if not, hee hath the excuse of prejudice.

of



3. Of Fortune.

I Will not speake of the actions of men, as they are the children of Divine providence : Nor will I ascribe an *Apotheosis* to Fortune ; but will onely view the power and activity of mans reason, in the nimble apprehension and taking hold of occasions, to see how farre outward Circumstances doe conduce to the making of a mans owne Fortune. It was the saying of a great

great one, that however he knew that rule, that *quisque fortunæ suæ faber*, yet the most in number were those, who spoyled their owne fortunes. It is an Art which most mens invention have flowed into; & yet is still capable of renovation, as it were, by the incertainty of affairs so curiously involved by mutuall relation, which is *Tacitus* his observation of a too superstitious Constancy in that Emperour to his old way, in which once hee proved fortunate, *idem manebat*, & *idem dicebat* : So that
some

some through an imbecility of mind, not knowing to make a departure from the gravity of their usuall pace, doe oftentime, with that *Spaniard* in the story, undergoe the lash of Fortune: *Qui respicit ad ventos non seminat*, saith *Solomon*; so that there is required a judicious observancy of time, as well as a prudent making of occasions. He that would be a Master in the Art, must discern his *Elogium*, who was said to be *adeo versatilis ingenij, ut quocunque loco viveret; fortunam sibi fabricare visus est*. There are

are some of that temper ;
the pulse of whose affecti-
on still beats after the mo-
tion of honour , who had
rather be not good than
not great ; & therefore will
cast about the mist of de-
ceite, to blind the eye of
your apprehension, and by
corrupt counsailes endea-
vour to rise from the
clouds of disgrace, to see
the funne of honour ;
but *apparent rari*. Others
will bring all their Elogies
of their worth upon the
stage of honour, where
they would gladly display
themselves ; they will cry
after Fortune, and court

B

her

her, like a peevish Mistris,
into disdaine of them, till
at last they prove but
swolne bubbles, which the
least winde of adversity
makes them evapourate
into their owne element.
Honor is vertues reward,
and is no more than the
reflexive beames of the
sun of vertue, and gives
only to good wils in a lar-
ger extent to exercise
themselves in, as an open
field; & therefore it must be
used as in the open region
of the **Common-wealth**,
not in the inclosures of
ones own particular ends
and respects : Hee must
study

study well the nature of the present times, who would bee an instrument of state; for otherwise his understanding may prove an unfit match for service of Majesty; *impar congressus Vlysi*. Hee must know himselfe as well as the times, and others as well as himselfe: *Qui sapit innumeris moribus aptus erit*; and as Tully saith *proprium hoc esse prudentiæ statuit, conciliare sibi animos hominum, & ad usus suos adjungere*. To prostitute a mans time too much to the fleshy thoughts of Fortune, taste

of the stomacke of the *Israelite* : and surely those thoughts spent on riches, will devoure those which should bee for the Temple : whence comes those corrupt axioms, *Prosperū & felix scelus virtus vocatur.* *Æsopa* saith wittily, *multa novit vulpes, sed unum magnum felis* ; which is no more than the certainty of a friend for ones fortune, and honesty for ones selfe : its like the Sun which gives a great light ; whereas the Starres, though more in number, doe not all shine so bright, *sapiens dominabitur*

bitur astris. It is no small part of policy to distinguish of fortune and occasion, its easier to see the one than retain the other : *facilius fortunam reperias, quam retineas :* Riches are sometimes vertues ornament, sometimes vices punishment ; and surely it hath a diverse operation, according to the difference of the materialls it meets withall ; *The prosperity of fooles shall slay them ; Limus ut hic durescit, &c.* Some in the making of their owne fortunes, are well studied in men, but know not the nature of

businesses, nor worth of favours : others onely wise by rule ; and maxims of particular government looke not into the nature and quality of their competitors, and those whom they have to deale with : so that betwixt these two observations of extreames, one might extract an exact patterne : take some of both, and it will prove a good composition ; as well some of the knowledge of persons, as excellency of art of policy.



4 *Of Wisedome of
Speech.*

Speech (saith *Sca'iger*)
being but a Sarment of
Nature, covereth either
the souldier as with Arms
for necessity ; or as a
Gowne the Senator for
profit ; or as a more dain-
ty garment the curious Ci-
tizen for pleasure : it con-
sociateth the remotest re-
gions of mens hearts, by
the participation of one
anothers thoughts : and

therefore I can call Discourse by no apter title, than to be the *vehicula cogitationum*, and therefore they should still runne even with the wheelles of their thoughts. These were the ancient decrees of truth, they counted it an happinesse of the understanding to be inlightned with it, a weight of labour to search it, but the glory of humane nature to speake it. *Ante omnia mi fili custodi cor tuum*, thoughts are but the children of the heart, as speech is of the thoughts; the prudency of whose direction

direction is of excellent use, view it either in the glasse of Divinity or Policy : and even in the building up of the fabricke of a mans own fortune, there is no small wisdom in polishing and framing the materialls of ordinary talke : Every speech acquaints us either with the matter which we aske, or the minde of the speaker which hee delivers : the perfection of the art of speech to others, consists in a volubility of application, and as one saith, if a man would come to an excellency of it, if he were

to speake with a hundred persons, he should vary his stile to each : which Art *Alexander* seemes well to have knowne : whilst hee animates his Souldiers, some with the hope of Wealth, incenst the ambitious with the heat of Honour, provoked the malicious, with the remembrance of the former grudges betwixt the two Nations : Thus speeches which have an edge, enter sooner the affections, than dull and slow expression. It would not be unusefull to have the knowledge of the severall formes of
spee-

speech ; of suddaine questions, of suspended answers, and a great variety of others, in which they thinke no small policy consists : together with the apprehension of the colours of praise and dispraise of vice and vertue : but in the use of these a man should have rather a largenesse of understanding, to turne themselves in with dexterity, than to be tied to the straightnesse of a few rules of remembrance. To have wisdom grounded in the heart, and not too much in the tongue, becomes
Poli-

policy : *Loquendum ut vulgus, sentiendum ut sapientes.* Words ought to become the person who useth them : which *Tacitus* intimates, speaking of *Augustus* : *Augusto profluens & quæ principē deceret, fuit oratio.* *Seneca* notes also a danger, when words are not quickned with the life of reasons; but are onely uttered with a kind of plausibility of the speaker. *Noceat illis eloquentia quibus amorem facit sui, non orationis:* imitation of others, however usefull, yet is servile; because it should
 come

come from the fluency of a happy imitation : but this is rather to be referred to the characters of stile and oratory, than to a serious observation: Eloquence makes for the credit of the matter; but to speak agreeably to whom you direct your speech, shews more of the wisdom of the person: Those who have the stile of eloquence, do rather use the applause of it for pardon of faults, than for suffrage to virtues merits. Thus to know the parts of speech, is not onely the part of a good Grammarian, but a Polique.



5 Of Trust and Distrust.

IT cannot be denied but that the safest rule to trust to, not to be deceived, is to distrust. A Religious suspicion is a good antidote against the poyson of Vice, which still the divell instills into us with a deceitfull pleasure, putting an imposture upon their understanding. Our Saviours prophecy of the latter times enjoyns this Caution: *Cum venerit filius*

filius hominis, non inueniet fidem super terram:

There is a distrust commanded to Doctrines, to Men, to Times; and however we bee all from one common lump of the earth, that we might seem to keep a greater distance from men, than the common Relation of Nature doth require, hee who said love one another, which is *Charities Rule*, the same bids us joyne the innocency of the Dove with the wisdom of the Serpent; which is *Prudence Rule*. It is a digressio from the ordinary Law

Law of Charity, to entertaine suspitions, which onely flye in the night of a mans ignorance. It's the stile of Policy to distrust, where by probability of appearance it may give security. To let every thing receive a mans owne additions, which are formed in the weake modell of a doubtfull fancy, distracts judgement; and though men that are most sensible of their own imperfections, wil soonest expect deficiencies from others; yet it is safe to thinke there is somewhat lyeshid, which he doth not

not apprehend; for it collects the understanding, admits not of any thing without due examination; for many through want of venting the extasies of their breasts, have turned, dyed with the paleness of envy, which have put the whole frame of their composition out of joynt: and we may well decline from the trust to others, when it is not alwayes safe to trust our selves. The heart of man is deceitfull, which like a Magicke glasse, represents the forms of things which are not: Therefore first
pro-

proceede from a knowledge and caution to your selfe, to that of others; so it may prove a wholesome exorcisme, lest you might swell too great in selfe esteeme: the flatterer composeth the modell of your owne desires, your selfe being the Archetype: therefore first let them be viewed in reasons light, & the others as things imperfectly mixed, are obscured: *Pallescent phæbo radios jaculante cometae.* Machiavell doth well to acquaint the world with the common practice of men: for it induceth vigilancy

gilancy to faire seeming
actions and gestures pre-
tending to amity, which
are nothing but the *ali-
menta socordiae*: For you
shall have a man give you
the smoothnesse of his
countenance to bee taken
hold of; whilst he studies
evasion by the sliperinesse
of his fancy. A fairer
looke than ordinary to-
wards the Spaniard, puts
him into a present suspiti-
on of his owne safety. In
friendship it is a good rule
*odi tanquam amaturus, &
ama tanquam oditurus*. In-
sinuations of amity are
dangerous symptoms of
a per-

a perfidious disposition. It is an ordinary custome for one man to build his fortunes out of the ruines of another : wee see the manner of Natures production of things, how commonly the corruption of one thing, is the generation of another : and how many have generated their owne fortunes, for taxing the corruptions of other men : And ever note, that where there is too great a facility of beleeving, there is also a willingnesse of deceiving : and although believe carries with it a colour

Colour of innocency, yet
distrust still carries strength
off safety. *Tutius peccat qui
diffidit, innocentius qui
credit.*



6. Iests.

[T is the best composition
of speech to use gra-
vity of matter, and reserve
a liberty of stile: which
is no more than to turne
aside from the ordinary
wayes of expressions to
certaine pleasant walkes
made for the recreation
of

of the mind. Jests in the wiser sort of men, serves as ornament ; in the weaker they be but levity ; if you use them concerning persons, the truest nature of a jest, is to want truth, for they should have somewhat of the invention : but if they taste of malignity, and beginne to flye on the wings of insolency, they draw too nigh the nature of Libells. Therefore the State, and those heavenly bodyes of Majesty, admits not the presence of humane audacity : *Nemo ad Deorum convivium admittitur, nisi ad*

ad Indibrium : too much use of them in serious affaires, relishes of the spirit of vanity : for Jestes never penetrate farther than the superficies of the matter; which as one notes is the proper place of a Jest. They may come to the esteeme of light bodies, which ever swim on the top, but never with solidity goes to the depth of knowledge. They should never looke towards the Temple, for then the Jesuite meetes with him in his Epigram, *Tu cave sed fiat ni jocus iste focus* : they ought not to passe over greatnes
of

of businesse with a slight
of the minde ; but they
enjoy their use, when
they mollifie sharpnesse of
words, with sweetnesse of
conceits : they are good
companions in discourse,
& are most facetious, when
attended with a happy
concurrance of circum-
stances. It is a Poeticall
vertue, and where this
kinde of ingenuity lights
in men of more solid
professions, it is a happy
conjunction ; for the one
makes him usefully, the o-
ther delightful. they must
be used like Physicke; you
must not accustom others
to
cares

eares with them too much: for they lose their operation, by reason of the too much familiarity they have with the hearers.

But touching these kind of elegancies, I shal use the words of the learned *Verulam*, who saith, *That of all the excellencies of the gifts of the Minde, as to repeate after another a great number of names at once reciting: to write many Verses ex tempore of a Theame: to be quick in Satyricall similitudes: or ready to turne Iest into Earnest, or Earnest*
C into

into Jest : these and the like I esteeme no more than the agility of a Dancer of the Ropes, or a Pantomime : for they are the like things : the one abuses the strength of the body, the other of the minde.



7 Of Love.

There is no precept commands that application over a man, as the power of Love ; It drawes the affections by a kind

kind of sweetnesse ; whereas rules doe it by distortion. Sometimes its like *Circes* wand, sometimes like *Mercuries* Caduceus: sometimes it corrupts, sometimes it makes chaste: beauty commonly as it is either found or apprehended, is the object of that fancy, which still proves like a *Gorgon*, which while men admire, it makes them blind in the eyes of the understanding ; which causes one to extoll the vertues of the party loved so farre above truth. Vertue it selfe is faire, (which made

him say) that if it could
be seene, it would stirre
up a great many lovers
of it: *Virtus nil aliud nisi
interna forma, forma ex-
terna virtus.* It is the
strongest of the passions,
and often found in the
weakest mindes; whose
breasts not fortified by
the strength of Councells,
such amorous conceites
have the easier access to.
Every soule is imprinted
with the character of this
desire, which being tur-
ned from the love of the
Creatures to piety, it be-
comes divinity: it makes
all things seeme pleasant:
and

and therefore it is the advice of a great one, not to bee without some strong affection : for *sine proposito vita languida est* : Glances and gestures doe often procure affection, whether it be by strengthening the imagination or not I know not : it is most fervent when most opposed : nor is it without a Mystery in Nature the secret attracting of affections betwixt particulars, without any knowledge or apprehension of their conditions ; for there are certaine vertues which want a name, which is

the cause some hardly
can give a reason of
their love.

It is prevalent, some-
times in the wisest men,
which shewes it hath a
proximity with good.

*Sæpe latet vitium proxi-
mitate boni.*

Youth is most subject
to those inclinations,
which shewes that it is
for the most part the
Child of Vanity; whilst
he is steeped in his affe-
ctions, it becomes like
a Dew which falls in the
morning of his Youth,
scarce

scarce got out of the night of his ignorance; and is expelled by the rising of the Sunne of his Knowledge.

Young men are amorous, middle-age affectionate, old men doting.



8 *Of Action, Meditation, and Contemplation.*

There is as much difference betwixt meditation, and Action in civil will

vill knowledge , as is betwixt Dreames and things really performed : the one hath the apprehension of a thing by the view of the understanding, the other the knowledge of the particulars by the guide of experience. And although God and Angels must be onely spectators, yet a nigh conjunction of Action and Meditation hath ever beene esteemed as a thing full fraught with vertues : for as Action would cease if it received not nourishment by Meditation ; so Meditation, if not put in practice

practice, would lose its
vertue towards man. The
publicke commands the
best of every mans
thoughts : even as in na-
ture, *Quod est conservati-
vum formæ majoris, id
activitate potentius.* Yet
certainly they have all
felt the influence of hea-
venly joy in the quiet
repose of their owne
thoughts. Observation
is the companion of me-
ditation, as experience is
of action : in the framing
of a mans owne fortune,
actions doe most con-
duce : the worth of which
is exprest by our Saviour:

opera sequuntur eos. Those who wholly dedicate themselves to bee their owne readers, must know they are not at all times politicke: and those who meddle in multiplicity of action, will finde they are sometimes not wise: but the prayse of Contemplation, I leave as a subject to some Fryer, and will view the vertues of both: Publicke actions are commonly uncertain, which doe put on severall countenances, according to the variety of occasions: the Notions which wee may get of mens thoughts

thoughts are most credible : for commonly we are most prone to thinke of that which wee are naturally inclined to. Naturall Pallats doe disgust the meditation of the Scriptures, till they be fed at Christs Table, they be sharpened for these heavenly joyes : the corrupt opinion of Politicks have cast no little darknesse on the glory of letters, esteeming them but as the Patrons of idlenesse, and that they doe reduce a mans minde from greatnessse of workes, to smallnesse of speculation: when

as

as every thought is an internal act of reason, and first settles the mind with the knowledge of its duty, before it put it forward to execute; for otherwise they may exercise their errors as well as vertues. In civill conversation it is commonly said, that *actionem effe cum stultis; lectionem cum sapientibus*: Meditations in civill matters doe too much abstract the minde, when it is a good Rule; *Minus pecunia, minus fidei, minus prudentia in mundo, quam homines cogitent*: The best rules
in

in Prudence consists in the apprehension of the smallest affaires ; and yet makes up the body of one of the greatest knowledges. The best instances give the securest information, as *Aristotle* affirms, *Optima cujusque rei natura in portionibus ejus minimis observatur.* Meditations in envious men are to be feared : *Pallidos timeo, rubicundos amo* : in religious men it is capable of divinity ; in politicke men, it is generative of Counsells. Actions are like precedency of place, most honourable when they

they lead : Things that have beene once done, though they have more difficulty, yet they have lesse praise : in the one you must not bee too stupid, in the other not too pragmaticall. Meditations are like parents, which doe generate : *Post varios usus meditando extunderet artes.* Actions are like children which doe perpetuate ; *ut non solum fuisse videantur, sed vixisse.*



9 Of Errors and
Deceits.

Errors be the cunning
Artists of Vice, as De-
ceit is of Errors. Cunning
men are most dangerous;
whē they seem most wise,
Serpens putredo magis
contagiosa, quam matura:
they take no more of ver-
tue than serves for their
turne ; and desires onely
an opinion of honesty, to
procure him other mens
faith, a chiefe instrument
for

for him to worke by :
those whose mindes are
not capable of vertuous
intentions, they divert to
sinister & by wayes, to co-
zen the simplicity of other
mens beliefe : thus true &
solid wisdom often de-
generates into poore
flights of the mind, while
they wrap all their actions
in deceite, the better to
carry them invisible : so
that they are growne to
that subtilty of the Art,
that as one wittily saith,
*Qui indissimulant èr omnia
agit, e q̃ decepit ; nam plu-
rimi aut non capiunt, aut
non credunt :* so that it is
become

become a hard matter not
to deceive : the greatest
advantage of deceite is o-
ther mens imperfections:
they practise them in
words, in gestures ; in the
composing of which, they
are so curious, that if you
should looke into the re-
ality of their actions, they
would prove but a poore
labyrinth of vanity: which
having found out by the
even thread of truth, and
having unfolded them,
you will finde them to bee
but a poorrable of deceit:

*Qui fraudum minutjs ne-
gotiorum frangunt solidi-
tatem.* You never heard

of

of any man of more than ordinary worth, but whose wisdoms were made of the same stuffe as the Souldiers credit was : *è telâ crassiore*, and not admirable for its finethinnesse : To use them to others, is the way to make them take the like liberty in the use of them to you againe : so that you will hinder your selfe so much of the knowledge of the certainty of their intentions.

There are three Characters noted of deceite in the Scriptures : *Devita prophanas vocum novitates,*

han *tates, & oppositiones fal-*
but *si nominis scientiæ; inept-*
ere *as & aniles fabulas devi-*
uffe *ta. Nemo vos decipiat in*
dit *sublimitate sermonū. Cun-*
and *ning men soonest deceive,*
ine *when not knowne; there-*
em *fore I may well change*
to *the Poets Verse.*

Politici est virtus maxima
nosse dolos.

IO. *Of Content.*

O Vreendeavours in the
pursuit of this, re-
sembles the Sunne, which
gives us light into the
knowledge of these terre-
striall bodyes; but againe
obscures those Starres and
the heavenly globe: so
wee still dive into the
practises and workes of
men on earth, while we
never thinke of the glori-
fied bodies of the Saints
in heaven: it is a mystery
in

in nature, that all men doe
desire. Some stay or pole
upon which the rest of
their thoughts may bee
turned: and how happily
a man may make this Re-
ligion, I appeale to the
joy it affords: a generall
view of the understand-
ing of the whole world,
and all that dwell upon it,
makes much for the na-
ture of Content. This
was *Solomons* prospect,
when hee looked upon all
the workes of his hands,
hee pronounced them to
bee vanity and vexation
of spirit: Men (according
to the divine Aphorisme)
are

are borne to trouble, as sparkes flye upwards: and thus we may best obscure the false light of worldly delights with the sunne of true wisdom and knowledge. The place of content, is the content of the place you are in: the highest feete of honour, may bee below the true sence of it: for ambition is like a Fever, which ever seekes to heale and perfect it selfe by changing of place, when it is not the local person, but the mind that is capable of serenity. It is an axiome in the Physicks: *Quod corpus non pon-*

ponderare nisi extra locum suum : The stone weighs not till it it bee lifted off from the body to which it tends : no more doth the soule fee the weight of labour and care, while it hath its conversation in heaven (its proper place) from whence originally it came.

Folly is joy to him who is destitute of understanding ; but a man of understanding walketh uprightly. There is nothing so much breeds greatnesse of Spirit, as to know the smalnesse of the worth of things : for those men
who

who are onely intent upon the petty things of the world, doe sacrifice themselves to the inconstancy of Fortune, by reason the object of their desires is so capable of vicissitudes; and doe forfeit their content: but remove a little these *Ekstasiums*, the joyes of Humane fancy, and those severall motions of desires which may seeme to arise even from the variety of our composure: and bee ravished a little with a *delectare l'â anima mea in Deo*: The sweetnesse of which musickē drownes all the lesser

lesser sounds of worldly delights: it settles all the distempers of the soule, and makes it smooth with a constant equality towards humane dangers.

Thus, you may invert the order of humane delights, while the Worldling is taken with the riches of Gods mercies; while we here build up the admirable Fabricke of our salvation, wherein Christ is the chiefe corner stone. Here you may have your Gardens for meditation, and hence translate to your owne breasts the flowers of Vertue, which

D

may

may make it flourish as
a paradise to it selfe:
Here you may enjoy the
prospect of the Worlds
Vanities, beneath the
high pitch of thy subli-
mer soule: where to bee
conscious of well-
doing, is the per-
fection of Hu-
mane feli-
city.

*IT Of Friendships.*

Friendships are entertained for credit, for affection, for necessity: the chiefe use of them for credit is with great men: for affection with persons of moderate estate: for necessity with poore men. However men put on faire forms of friendship, yet parity was a thing much celebrated by the Ancients: rich men will be more cautious, because

D 2 they

they have somewhat to lose; men of like fortunes will commonly sticke closer to you: poore men will bee ever suspicious of your love towards them. They are a remedy against solitude: if they be entered with good men, they restore the perfection of man; if with bad they corrupt it: crafty men abuse them, simple men know them not, wise men use them. One alone makes not a paradise; so let them bee few but vertuous. For it is a thing wherein a man doth interpret himselfe,

Nam

*Nam qui amicitias arctas
copulat novas necessitudi-
nes sibi imponit :* In the
making of a mans owne
fortune he is fittest ; *Qui
sapit innumeris moribus.*

All the caution touching
bad men, shall bee like the
learning of *Sophismes*, the
better to avoid them :
keeping of company hath
still a kinde of assimilati-
on, as the *Physicians* speak,
though it happēs through
divers distempers of the
minde : some desires you
through malice to defame
you ; others through cor-
ruption of manners to
make you bad ; some
D 3 through

through cunning to have
 you feede their sinnes,
 which themselves are not
 able to maintaine. In
 dealing with these men
 you must imitate that
 muscull troope of decei-
 ving the sence: *ut cum jam*
adesse videatur, placide ela-
betur, because friends
 love not to have con-
 tempt cast upon their
 wayes: good men enjoy,
 cunning men interpret,
 malicious avoyde, scof-
 fers neglect: these offer
 themselves to my penne,
 as they are commonly u-
 sed in civill conversation.
 The knowledge of all
 persons

persons reacheth but to
this, to teach men to
play their cards the bet-
ter, and to performe busi-
nesse with more dexterity
and readinesse.

*6 of Silence.*

A Man had neede to be
very well verst in the
parts of speech, that needs
not the help of this Mute.
To forbear to speake
truth or piety, through
too superstitious reve-
rence to the goddesse of

D 4 *Silence,*

Silence, were to make a man liable to his Paradox who told one who was silent, *Si prudens sis, stultus es, si stultus prudens*. Liberty of speech shewes freedome of minde, and yeelds a man information by others answers. Silence is the vertue of a friend, for men love commonly to lay the things of most value in the surest place; which is the reason the secret mans bosome doth participate of so many Councells: He who offends through Speech, offends rashly, who through silence safely. *Wisedome resteth*

in the heart of him that
hath understanding : but
that which is amongst fools
shall be made knowne. It
hath a strange kinde of
vertue in it : and in the
Pythagorean Schoole was
thought to breed know-
ledge, like those who in
dreames receive influen-
ces : In matters of con-
sequence *qui silet est fir-
mus* ; For Fame is like a
river which gather strēgth
by going. In some cases
a thing not spoke doth
expresse more, than if it
had beene spoke, faith
Sophocles. Silence often
shewes a depth, though
D 5 they

they say the Currant
stream is most cleare. Men
very politicke are noted
by *Tacitus* to use a kinde
of freenesse in opening of
themselves. *Cæsar* pub-
lickly profest that he had
rather bee first in a poore
Cottage than second at
Rome; but he knew them
to be his friends to direct
them, not his competitors
to awake them. It is a
kinde of darknesse; for
it makes you walke in ob-
scurity, and rather to bee
guest at then knowne. In
discourse it is good to
heare men first; for silence
hath the same effect with
autho-

authority, it procures a kinde of respect to your words: *Meritis si forte virum quem conspexere silent.* Commonly they are well tuned, but gives the pleasantnesse of the musick inwardly to themselves: and are as a shut booke, which if you open and reade, you may find much good discourse therein. It nourisheth Meditation, & is no more than that which *Seneca* expresses, *Sapiens semper in se reconditur*, but in case of devotion you must still use it, *ut eo sis melior, non occultior.*

13 *Of Questions.*

SOME men doe rather employ their inventions in raising of questions; then their judgments in determining them: the one makes learning fruitfull of disputes, the other of workes. Asking of questions proceeds commonly from some prenotion of that which hee doth aske, which occasioned that opinion in *Plato*, to thinke that all knowledge

ledge was but onely remembrance : *Qui aliquid querit, generali quâdam notione comprehendit, aliter qui fieri potest, ut illud quod fuerat inventum agnoscas.* It is a great part of learning not to teach onely what to assert, or affirme, but prudently to aske. Men that are very froward in asking, doe often use the same liberty in telling : Like Vessells which want a bottome, they receive most, because they vent most : in cunning men they are dangerous, for Questions in them are like Beggers gifts,

gifts, *sua munera mittit
in hano*, which are onely
to draw somewhat backe
again by way of answer,
to betray you. Suddaine
Questions doe often pro-
cure the truest relation of
matters, which on con-
sideration they doe begin
to colour: they must bee
warily raised in religion,
for in it we have still more
respect to the author of
divinity, than the matter:
and as delight in humane
Learning is inferiour to
that which is divine, so
faults committed in di-
vine knowledge are more
dangerous than those in hu-
hu-

humane. The ancients
did raise them with a jea-
lousie, which is Gods at-
tribute; not with the spi-
rit of contention, which
is the Divells: In the life
of Christ it is observed
that his humility did
conquer all the vaine prac-
tises of man; so in religion,
which is the Christians
life, humblenesse of spi-
rit doth often goe beyond
the subtilty of humane
understanding: for a man
may let his soule slip a-
way, and yet dispute of
the highest points of divi-
nity: and therefore it is
safer with some of the
Saints

Saints to sit at Christs feet
with humility in meditation
of his passion, than in
the Chaire of subtile contro-
versie.



14 Of Life.

MEn desire Life, as
Children doe the
light : and as the love
in the one is encreased by
the sight of glorious
trifles, so is that in the o-
ther. The desire of hu-
mane honours, the glo-
ry of splendid miseries, the
com-

comforts of friends, and
all the passions which we
attract in the course of
our life, by too much fa-
miliarity with them, doe
make it so desireable. The
consideration of life as it
is a passage and journey is
good and wholesome;
but the feare of the brevi-
ty of it, tastes of a weake
and vaine spirit: there
is some mixture of va-
nity in the contemplatiōs
of them, who would
make the space of a whole
life but a preparation for
the pains of death; when
wee know it should bee
spent after the comforts
of

of a better life; in hoc quod
mortem prospicimus, falli-
mur; quicquid enim retro
est, mors est. And we fol-
low a better Oracle, who
hath told us that Death
hath lost his sting, which
might sharpen our feares.
The Satyrist speaks not
onely like a good Poet,
but a good Morallist:
*Quid Turpius esset, quam
propter vitam, vivendi
perdere causam:* while wee
desire to advance our
lives, we neglect the per-
formance of those duties
for which it was given
us. The Ethnicks did
terminate the desires of
life

life in the happinesse of it: great men oft flight it in others, abuse it in themselves. Nerva preferred Seneca's livings before his life, though he had formerly beene his schoole-master. Vertues perfect life, innocency restores it, vices debase it: the passions contemne it: prosperity shewes the riches of life, adversity the wealth of the minde: *hunc volo, laudari qui sine morte potest.* The true esteem of the worth of life, raises a man to the highest pitch of Heroicall valour. This made John the Duke of
Saxony,

Saxony, being condemned to dye, esteeme no more of his life than a game at Chesse came to. This made Sir *Thomas Moore*. (while hee jested with the Barber about the Controversie between his head and the King) esteem so little of his life; I mean not the bare dissolution of his frame into their severall elements; but in a true consideration of life, and her severall stages, we may safely repose our thoughts in *Solomon's Parable: una generatio migrat, & altera venit, sed terra manet in æternum veluti*

*veluti theatrum in quo hæc
fabula pregitur : it is the
best conjunction to be an
old man in wisdom, and
a child in innocency. Life
commonly gives not that
fame to men of excellency
of parts, as Death which
is the life of Fame, which
rises out of her ashes; ex-
cept some turne a lover of
men, and devote them-
selves to the Common-
wealth : then *laudem mors
alijs quam tibi vita dedit.**



15 Of Sciences.

SINCE Learning is the
perfecter of Humane
reason; its happy when it
self is perfected by reason
of experience: Theology
is the safest starre to direct
our course in the wayes of
the intellectuall world, in
which, as in other parts of
the greater world, you
shall meet with some pla-
ces barren, some for use,
others for delight: some
Sciences are fruitlesse of
works,

workes, others usefull in
direction, others pleasant
in speculation. They should
not be altogether Virgins,
but should sometime
bring forth and be gene-
rative; and as they be the
improvement of humane
reason, so its reason men
should endeavour to im-
prove them; *multi pere-
transibunt, & augetur
scientia*, was the prophe-
cy of the last and world-
times. To have Sciences
still runne after the stile of
Master & Scholler, is Pe-
danticall, to have them
labour for production of
workes, is Philosophicall.

Dis-

Disputes rise from the search into the understanding, workes from the scrutiny into nature; wherefore saith *Heracitus*, Let men seeke the truth of things in the greater World, not in their owne little Worlds. *Elenches* (the idols of mens brains) are come to that finnesse of sight, as *Seneca* seemes well to expresse them, whiles he compares them to the tricks of Juglers; which we know not after what manner they bee done; but we know sure enough that it is not so, as it seemes to us
to

to be. Rationall studies
doe still sharpen the un-
derstanding for the or-
derly capacity and metho-
dicall apprehension of a-
ny matter. Morall Phi-
losophy guides the affecti-
ons, Logicke the under-
standing, Policy the Com-
mon-wealth ; Astrology
is conjecturall ; Mathe-
maticks certaine, Meta-
phyicks sublime : Poetry
rises from the strength of
a Naturall wit, Rhetorick
from a dainty minde ;
Natural Philosophy from
deepe Caves and Mine-
ralls, saith a learned one :
History springs from
E times,

times, matters, persons. Knowledge and learning without experience, is like the statue of *Polyphemus*, which wants an eye: And therefore men who are wholly immersed in their own thoughts are lesse nimble for taking hold of occasions. To go alwaies by the straightnes of rule, doth not so well agree with the crosse lines of fortune, which requires a fashioning head: so that little learning falling into men of strength of capacity, nimbleness of apprehension, ability of judgement, will produce greater

greater effects than a continued study in an unexperienc'd man. Knowledge of Sciences, brings forth such workes, which according to the parts of the receiver prove the Nobler. Cunning men, it makes them able to deceive; the judicious it makes them apply themselves to nobler ends and intentions : in Stoical natures they breed a neglect of things. Grave studies make a man learned, ingenious studies praised, religious happy; and sometimes the foolish studies most fortunate.

*16 Of Dangers.*

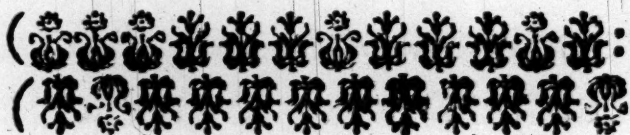
Elegant was his observation of the gazing Philosopher, how that if hee had looked downe, he might have seen the stars in the water; but looking up hee could not see the water in the starres: and commonly inspection into low matters, discover the knowledge of those things, which by the contemplation of themselves might expose us to danger;

ger; *melior est oculi visio,*
quam animi progressio.

Dangers have somewhat of the nature of the Cocatrice; and as the one is begot of prodigious mixture, so is the other of disparity of circumstances; whom if you chance to observe first the feare of danger is past; but if hee penetrate you first, he endangers your safety. Some are more quick on the present to avoyd the blow, than of fore-sight to prevent it; security is the Mother of them, so that they have the quality of an enemy, *Dolus an virtus quis*

in hoste, they often deceive as well as overcome : to whom they seeme light, they soonest light into them : Changes and periods of Cōmon-wealths, in some sort exceede the reach of humane Prudence : which as the Kingdome of heaven comes not by observation, but reaches to an high act of Providence. The avoyding of danger, altogether wants not danger; for sometimes Physick, which is given against the violence of one disease, enclines the body to a worse, and are so much the more hurtfull,

hurtfull, by how much the more secret. Dangers doe shew prudence, safety temperance. Some doe vainly affect a kinde of glory in running into them: but hee that loves danger shal perish therein. They are well cōsidered in private, but are ill feared in action, for then *nil terribile nisi ipse timor*. Its wisdom to oversee them, valour to overcome them, desperate nesse to run into them.



17 *Of Precepts of Policy.*

THE extent of this discourse, is as large as the actions of men themselves : and Speeches in this kinde being but the children of observation, have the liveliest representation of action, when experienced men write them. Therefore I will borrow some from that King, whose heart was said to be like the sands of
 'the'

the Sea; and will set them without order, to shew that they are still capable of additions.



The turning away of the simple shall slay them, and the prosperity of fooles shall destroy them.

THIS Parable describes the greatnesse of the misery of the weaker sort, and the weaknesse of the greater sort: the one whose mind being not truely settled in the apprehension of themselves and others;

nor his thoughts poyzed with the weight of judgement, turnes from the performance of his duty to crooked intentions, and flights of the minde, and cunning, which sacrifices him to the tyranny of misfortune, and not seasoned with divine Precepts, loseth his rest and content, and in the end proves miserable, when *Solomon* saith, *Prudens advertit ad gressus suos, stultus divertit ad dolos.* The other who consider not any thing after the rules of wisdom ; but whose thoughts being below the ordinary

ordinary things of fortune : a more prosperous aspect of good fortune pusses him up, and breeds an inequality in his mind, not knowing that every thing hath its worth from its use, but thinking them to have their glory from others esteeme. Goe into their order, *Qui magnam felicitatem concoquere non possunt* : and through a weaknes of understanding sinkes under the burthen of his felicity.

Let



Let thine eyes looke right
on, & let thine eye-lids
looke straight before
thee.

THis Parable taxes a
vain curiosity in men,
who not caring to goe on
with a caution to their
owne wayes, but turnes
to observation of others
speeches, rather caring
what men might say, then
what they ought to doe;
according to that of *Solo-*
mon, cunctis sermonibus
ne

ne accommodes aurē tuam,
Etc. Hee who applies
himself to the inspection
of others manners and cu-
stomes, rather than the
government of his owne,
hath not well studyed this
precept. And againe, he
who lookes not straight
before him, with an in-
sight into the present state
of things, but doth by a
wandering of the mind an-
ticipate the joyes of future
comfort. It doth obscure
and dul the true appren-
sion of the present, and
makes mens minds uncer-
taine, rather led by the
hope of that which shall
be,

be, than content with the
fruition of that which is.
In another place he saith,
Wisedome is before him
that hath understanding:
but the eyes of the foole are
in the ends of the earth.
And againe, Better is the
sight of the eye than the
wandring of the minde:
the one shewes settlednes
in judgement, the other
diversions of a weake
minde. Thus doe all
those who flye on the
Wings of Humane de-
sires, who doe inter-
prete the meaning of that
Fable; while they ei-
ther come too nigh the
Sunne

Sunne of Honour, are melted with the heate of ambition; or else flying over the Ocean of humane affaires, doe mixe with Clouds and Mists of disgrace, which doe make slow their motion towards their intended desires.



*Reprove not the scarner,
least he hate thee: rebuke
a wise man, and he will
love thee.*

V*VE* are taught, not
to throw the pre-
cious

cious Pearle of Wisdome
before men of Swinish
Condition.

Give Councell to a
Scoffer; and hee will cor-
rupt thy wholesome ad-
vice by the infection of
his poysonous breath; and
what is spoke against
their wayes, they onely
thinke them to proceede
out of an honest simplici-
city, and an ignorance of
their course. Therefore
saith Solomon, *Stultus
non accipit verba pruden-
tia nisi ea dixeris quæ sunt
in corde ejus.* A man of
understanding shall attain
unto wise Councells, for
hee

he knowes that they doe
but use the priviledge of
friendship, who doe but
rebuke them; and be-
sides he is conscious that
Mortall condition, how
vertuous soever, is capable
of error; according to
that of the Comædian

*Homo sum a me nil
alienum ex-
pecta.*



*Wise men lay up know-
ledge, but the mouth of
fooles is meere destru-
ction.*

IN this is reprehended
the Futile Loquacity- of
of those who have not so
much knowledge as to
conceale their ignorance;
but by untimely discourse
doe forfeit the opinion of
their wisdom, who
lets the stocke of their
knowledge runne into
the Channell of watery
dis-

discourse, before their
breasts, the fountaine, be
full. The other husbands
well his talke, and to
that end layes up the
fruit of knowledge, and
ut sapiens semper in se re-
conditur : Wisedome re-
steth in the heart of him
that hath understanding,
but that which is a-
mongst fooles shall
bee made
known.

The



*The wayes of a foole are
right in his owne eyes:
but hee that harkeneth
unto Councell is wise.*

HE that doth not acknowledge that he is weake, is but weake in knowledge. A man had need view himselfe oft in the glasse of Divinity, to see what Habits & formes his soule weares; not in the flattering glasse of his owne thoughts: neither must hee too much trust

trust to his owne heart;
for he is wise that know-
eth the deceitfulnes ther-
of. The opinion of being
vertuous, is reckoned a-
mongst the causes of vice:
its a safer rule for one to
say, Ile avoyd this, because
judgement tells me it is
nought, than to say, I
love and follow this, be-
cause I affect and thinke it
good: for the receite of
wisedome and instruction
will give subtilty to the
simple, to the wise man
knowledge & discretion.

A



*A fooles wrath is presently
knowne : but a prudent
man covereth shame.*

THere is no passion so
soone betrayeth the
secrets of the heart as
anger, and none discovers
this passion so much as
the heart of a foole. The
Poet calls it a torture, to
tyrannize a man to confes-
sion : *ubi vino tortus &
irâ* : By these two wee
come to see a mans naked-
nesse ; they betray the
tower

tower of reason to the fury of the assaulting passions. Here is the difference betwixt patience, which is the covering of a mans shame; and anger which is the discovering of his folly: the one upon every occasion growes loud with insolency, the other upon every occasion drawes the curtaine of Prudence before him, which is Silence, to make him walke unseene.

There



There is that maketh him-
 selfe rich; yet hath no-
 thing: there is that ma-
 keth him selfe poore, yet
 hath great riches.

There are some, who
 are not of an ordina-
 ry composition of un-
 derstanding, can enjoy
 the riches of Content in
 the midst of an honest
 poverty. It is the facul-
 ty of the imagination
 that can turne it selfe, and
 make every thing appeare
 to

to it selfe, as it will, it
selfe, saith *Antoninus*.
It is not the outward
things, but the minde
which is capable of Con-
tent : *non est beatus nisi*
qui beatum se esse putat.
The other, whose ri-
ches are larger than the
extent of their know-
ledge, loses the use of
them, by an unruly de-
sire of having more,
when as *David* saith,
Man walketh in a vaine
shadow, he heapeth up
riches and knowes not
who shall gather them:
a desire of Wealth still
shewes the poorenesse of

F a mans

a mans minde : (or thus)
there are some who vainly
glories in the opinion of
being held rich, advancing
in Fame that, which he re-
ally findes the want of,
others who through a
narrownesse of understan-
ding, would be thought
to have nothing, because
they will reserve a
power of having
more.

The

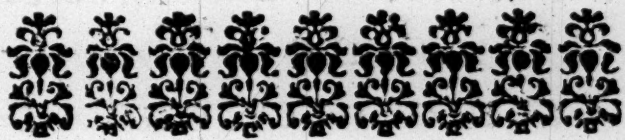


*The back-slider in heart
shall be filled with their
owne wayes, and a good
man shall bee satisfied
from himselfe.*

THere can arise no
greater grieve, or
anxiety of Spirit, then
from the following the
desires of the heart. This
Salomon pronounceth as
a curse against those that
hating knowledge, did
not chuse the feare of the
Lord, therefore shal they

eate of the fruite of their owne wayes, and be filled with their owne devices. There is difference betwixt the prospect, which was *Solomons*, who pronounced all the workes of his hands to be vanity and vexation of spirit: And when God beheld all that was done; *Loe it was very good.* Wise men, whose breasts are sacred Treasuries of good counsaile, though they meete with obliquity and crosse-nesse in businesse, yet they can presently descend into themselves, and there finde speciall preservatives

vatives and good precepts
against the distasters of
outward losse.



*The simple beleeeve every
word; but the prudent
doth looke well to his
going.*

THere is still a priva-
tion of Judgement,
where there is a too great
facility of believing. Our
Saviour warneth us of
the deficiency of Faith:
Cum venerit filius homi-

nis non inveniet fidem su-
per terram : Distrust is
the chiefe Antidote a-
gainst the poyson of de-
ceite. It is a Character
of Wisedome : The pru-
dent man is ever suspiti-
ous to his owne credu-
lity, caring rather that
hee should doe what hee
ought, than to heare
others talk of what
he ought nor
to doe.

The



*The heart of him that hath
Vnderstanding seeketh
knowledge, but the
mouth of fooles feeds on
foolishnesse.*

ALL mens mindes ei-
ther feede on their
owne vertues, or the de-
traction of an others vice;
for in al knowledge which
is but the food of the
minde : there is a kind
of assimilation : they
who have drunke a more
full draught of wisdom,

F 4 doe

doe still desire to preserve
it by the same nourish-
ment, by which it first
tooke Life : the other
like a prodigall childe
feeds not cleane, but a-
mongst his base lusts, and
pleasures which prove but
Huskes, which may
provoke the ap-
petite, but
cannot
fill it.

Excel-



*Excellent speech becom-
meth not a foole ; much
lesse doe lying lips a
Prince.*

IN the wisdom of
Speech, there is to be
observed a decorum,
what words should fit the
Speaker. Great words
become not a servant, nor
wise the foole. A Prince
should use Majesty of
Speech, befitting the
state of his person ; and
truth of speech befit-
F 5 ting

ting the divinity of his
 Commission : the one in
 way of his person, as *Ta-*
citus notes : *Augusto*
profluens & que princi-
pem decerit fuit oratio :
 For the variety of his
 words, the Scripture
 teacheth him an
 heavenly attri-
 bute, *Dj*
sicut e-
ritis.



*It is naught, it is naught,
saith the buyer, but when
he is gone, then hee bo-
steth.*

THis shewes the ordi-
nary deceite, and the
formulaies of buying;
when many times that
which men praise is not
good, nor that ill which
men dispraise: therefore
it will be useful to observe
in common Language, to
see how many colours you
can reprehend in them.

An



*An inheritance may bee
gotten hastily at the be-
ginning, but the end
thereof shall not be bles-
sed.*

THis reprehends the
immature accessse to
abundancy of wealth:
*qui festinat ad divitias
non erit insons*; its true
many have made a shor-
ter cut to riches, having
some knowledge, and
not too much honesty:
who

who though they may
keepe a great noyse in
mens mouths, yet a prof-
perous successe scarce
favours them : *illis vix
gaudet tertius haeres.* : and
besides Solomon tells us,
that they take Wings
like the Eagle and
flye away : *quæ ad
breve durant,
brevis pa-
rantur.*



A good name is to be chosen rather than great riches.

A Good name is the best heire of a mans vertues: *Nomen bonum est instar unguenti fragrantis*: praise in life time is vertues spume; in death it is his ornament; *nemo laudes contemnit, nisi qui prius laudanda facere defuevit.*

Re-



Repaire thy work without,
and make it fit for thy
selfe in the field, and af-
terward build thine
house.

IN the framing of a mans
owne fortune, he must
have a speciall care to fa-
shion the materials of his
speech, and intentions in
private and solitary medi-
tations, before he come to
the actiō of performance,
or the building of the Fa-
bricke. If you doe not
first cast your purpose in
the

the mold of prudence and wisdom; your actions will be cast on the unconstancy of Fortune, if you conceive not honest intentions, and noble ends, you are but *Theomachi*, you do build a *Babel* or things of confusion, *quæ tolluntur in altum ut lapsu graviore ruant* : If the Archetype be not good which is in the understanding, the imitation of it will hardly prove capable of perpetuity. Action without forecast; speech without consideration, controversies in the Pulpit, are like stones hewn in the Temple, which

which are there only made
fit, whereas they should
build up.



*For men to search their
owne glory, is not glory.*

LEt another praise thee,
and not thy owne
mouth; a stranger and not
thy owne lips. Poore men
often digge in the richest
Mines, and search the pre-
cious veine of that glori-
ous mettle, when it be-
longs to the owners. Men
who are poor in worth &
vertue may talke of the
honou-

honoured waies of Fame and Credit, which they doe not owe: for they belong to vertue and godlinesse. It was said to be the cause of *Iugurths* glory, *plurimum faciendo & nihil de seipso loquendo*; by which meanes he grew greater than envÿ, and fruitfull in acts of worth.



*Da mihi neq; paupertatem,
nec divitias.*

THis determines a grave question in Morall Philosophy, whether
it

it were a great happinesse
to enjoy wealth, or to cō-
temne it : this cuts out a
faire course betwixt the
deformity of foule ex-
treams ; and yeilds a good
cooling-card for the hot
game of ambitiō: to desire
that state onely wherein
we might best serve God:
There ought to be a limi-
tation of the care of get-
ting wealth : our Saviour
teacheth it, *Primum qua-*
rite regnum Dei, &c. The
Ethnicks tells us, *Primo*
quære animi bona, & cæte-
ra vel aderunt, vel non obe-
runt. The kingdome of
Christ was not of this
world,

world ; (therefore saith one) if this were his Kingdome, he would not let the evill be amongst the good ; nor the lascivious with the chaste : surely he had no such thing in this world which we call greatness. They say *nullū magnum ingenium sine mixtura dementiæ* ; but it may be very well verified of great fortunes, and with the *Satyrist*, *Raro fortuna sensus communis in illa* ; & the same gave occasion to *Solomon*, after he had repeated a catalogue of his pleasures, and works of magnanimity, to note that
in

in the midst of all these,
that still his wisdom re-
mained with him, to shew
the difficulty of the con-
junction of wealth and
wisdom.



*Of making many books
there is no end.*

THis is caution, which
extends it selfe as well
to the reading, as writing
of Books : a multiplicity
in either, is both distracti-
on & trouble; for as in rea-
ding it is a great part of a
scholler, to know what
hee

he ought to read, fitting
& suiting with the know-
ledge of that which hee
desires; so in writing its
a great care to bee had in
the choyse of the subject,
that it bee fited to the
strength of his owne abili-
ty: *Quid valeant humeri*
quid non, saith the Poet:
Most books that are writ,
doe rather increase lear-
ning in the bulk and big-
nes, than in vertue & spi-
rit. It is no smal distemper
in the labours of the lear-
ned, when they turne the
ends of their labours for
estimation, which destroi-
eth the estimation of their
labours,

labours, when they rather taste of the spirit of vanity, then are undertaken, through a desire of the information of others. They chuse a subject rather to want their owne wit, then those whereby they may advance piety : which is that which *Solomon* addes as a corollary to his discourse, and a perfection to all humane actions : for if they looke not towards the Temple or some profit of man, me thinkes Sir *Walter Raleigh* hath well pronounced them fooles in print.

FINIS.



Errata.

PAGE 3. line penul. read honorante.
P. 14. L. 16. read deserve for discern.
P. 16. L. 12. del. in. P. 27. L. 2. for imitation read imagination:
& L. ultim. read Politicke. P. 28. L. 4. del. to. P. 75. L. 12. read forward for froward.



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